

lead men to 'get religion,' which is regarded as merely a momentary experience or an emotional crisis. The results of such a so-called revival are evanescent, if not destructive. It is sure to be followed by a reaction that often leaves its subjects impervious to religious truth and motive. A widely known statesman and man of affairs, who in his youth had gone thru this experience and learned its shallowness and hollowness, once said to the writer: 'Religion is a sham. There is nothing in it.' And, like many another man we could name, he has remained a confirmed skeptic.

Let there be no misunderstanding on this point: the Christian religion has in it an emotional element, deep and pervasive in proportion to the power with which it lays hold of the human soul. It is only emotion of the shallow, unspiritual, often animal, order that is to be deprecated and avoided. And in order to avoid it, a knowledge of the ways in which it is liable to find entrance into genuine efforts at religious awakening is indispensable.

Those ways are legion. Man is a 'religious animal'; the deepest and highest thing in him is religion, the point to which most powerful appeal may be directed, especially in the case of those whose lives have been passed in a Christian atmosphere. The outlook toward God and eternity and the intimate relations with self-interest involved render the religious nature especially susceptible to skilful appeal, while making that appeal peculiarly liable, because of human limitations, to large abuse.

Sometimes an emotional revival is the product of the magnetism of a revivalist. He has the art of the political stump speaker in stirring men to a temporary enthusiasm. He can thrill them with his impassioned periods; reach at will the fountain of tears or of laughter by his well-wrought-up and well-conned anecdote; in short, move them at pleasure. Sometimes such a revival is the product of skilful manipulation. The so-called revivalist is not magnetic, but he is masterful; he has the art of the political wire puller. He knows just how to handle men, especially in the crowd, and he has his perfected machine for doing it. Either of these two classes of men stands ready to guarantee that his coming will be followed by a 'great revival'; indeed, some of their friends have lately declared themselves ready to lay heavy wagers on their success, in a given case, if permitted to turn them loose on a congregation of lapsed Christians. The results of all such 'revivals' are like the morning dew.

Sometimes an emotional revival is the product of well meant and earnest but incomplete and one-sided preaching. Two types of such one-sided preaching for temporary results, both of which have been much in vogue, will illustrate: the preaching of no love, and the preaching of no law. One preaches merely the terrors of future perdition, and appeals to all that is selfish in

human nature to lead men to escape from them. He would, to use the recent language of a well-known journalist, 'scare' men into the kingdom of heaven. He has no message but that of John the Baptist: 'Flee from the wrath to come!' The love of God and the grace of the Gospel scarcely enter into his thoughts. Another has no message but 'Come to Jesus.' The law of God, the enmity of the human heart, the sinfulness of sin, have almost no place in his practical scheme which often shades down into the merest sentimentalism. There may follow upon the preaching—whether of no love or of no law—a whirl of excitement, to be followed by a violent reaction and a settling down into a condition of indifference and worldliness and self-indulgence far surpassing anything in the low spiritual state that preceded the so-called revival.

These are only typical forms of emotionalism in religious awakenings. They may seem to be harmless; indeed, they are often defended as healthful and helpful. Nevertheless, Bishop Butler's law holds regarding them: that where religious emotion is roused without leading to action in practical channels, it is always deadening and deleterious. Frequently, after such emotional experiences the preacher finds that for a long time it is well nigh impossible to reach and move his people by religious truths and motives. The plain truths of God's Word do not meet the cultivated craving for excitement.

Missions

From the National Capital

Commenced revival services last Sunday night. So far we have but one confession to report, but good interest manifested; several persons near the kingdom. Those who are acquainted with revival work in cities know something of the opposing forces, the many fascinations and attractions that are experienced. The great majority of people would rather go any place else than to church, and when you do succeed in getting one of this class to the services one night, the devil is almost sure to take him to some place of amusement at least for the next two or three nights. But thank God the "crowning day" is coming.

Will these meetings be a success? Yes, there can be but one answer. Why? Isa. 55:11. Do we believe it? I told the people the first night to remember this one thing. That no work done in the sincerity of true faith can possibly be lost. *It must succeed*, whether we see the results or not at the time. God will take care of that part. Some of the most successful meetings ever held have been those that perhaps at the time gave but little evidence to that effect judging from a human point of view, and on the other hand, some of the greatest failures have followed what was considered an eminently successful meeting. Just now I have in mind one instance of that kind. Many

converts (?) had been reported. O, yes, it was a tremendous success; six months later many were asking, "Where are they all at?" Let us do God's work with hearts true and faithful and spend more time looking to Jesus and less time looking after results, less time "counting noses." If it were not such a solemn matter, it would be amusing to see how some preachers puzzle their heads trying to pile up excuses to show just why it was that their efforts were not rewarded with greater success in point of numbers, etc. That darling little idol by the name of "reputation!" O, it hurts so badly to sacrifice that. Well, the great Fountain of all revival was so completely occupied with his Father's work that he did not have time to even take care of his reputation. Phil. 2:7.

We thank the dear brethren and sisters who have so kindly assisted us during the month of March. We needed funds badly. Our needs have been partially satisfied, but we are trusting that it will not be long until we can get on a sound basis again. We have sent names of contributors to Brother Cassel to appear in his next report.

Brother Tombaugh has not yet arrived but we expect him to join us in the work next Monday, April 15. Pray for us.

W. M. LYON.

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Among the Churches

Miamisburg Echoes

I am glad to report the work moving on nicely. Our second series of meetings closed Wednesday evening, April 3, the other having been held during the holidays. The visible results of the meetings, beside a general uplift to the church, were ten accessions; five the first series and five the last. Baptism administered April 11.

Doubtless some of this was fruit from seed sown by our dear brother J. M. Bowman. Brother Bowman was not specially noted for the noise he made, but his was the quiet, effectual sowing. His illness seems, not only a misfortune to himself, but also to the cause in the State of Ohio. Trust the ever merciful Father may grant him a speedy recovery.

We have reorganized both our S. S. and Y. P. S. Desire to begin the summer's work with renewed energy. It shall be our endeavor to have these branches of the church, helpful to the church, and influential for good to the community. God certainly meant the church to exercise a great, good influence. May He then quicken, purge and bless her that thru her He may more keenly manifest His redeeming and uplifting grace to a lost world.

WM. BEACHLER.

Lanark, Ill.

In reporting the progress of the work here, would say we are moving along the path of duty as best we can. We have had some very interesting meetings lately; our Sunday morning services are well attended, having increased in number lately. The young people gave an interesting program on Easter evening. Considering the short time in which they prepared it was well rendered. They are doing a good work. We need much aggressive work in our town and community. It seems as tho the churches were unable to arouse sleeping humanity. There were six revival meetings held by the various churches lasting from the 1st of Dec. to April 1st., and less than one soul to each meeting was converted. Successful evangelists were employed also. Why we should toil all the night and